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since the year of the famine, when he didn't spare himself; and many a one in Kilpatrick owes their life to him that year, and indeed he was near dying himself of the fever he took before it was quite over. But when Tim Donovan stayed, he was not the boy to let any one have the talk all to himself; and he said, says he, "I hope your reverence will not take offence; but I think, if you knew you had a right commission you would talk in a very different style, and that you would not encourage your flock to call in question what you tell them. Why, when I asked Father Pat last month to give me some proofs from the Bible that we might offer prayers to the Blessed Virgin (for Dennis here had been trying to make out that there were not any), Father Pat turned round on me sharp, and said, 'What nonsense it is for you, man, to be bothering your head about Bible proofs. Can't you be satisfied to attend to your duties as you always did and leave those matters to your clergy?' And he went on to explain to me that what he taught me was on the authority of the Church, which was infallibly true, and that I was committing a great sin if I asked for any other proof. So there, sir, is the way our clergy talk, because they are sure that they are in the right; but it's no wonder that you, Protestant clergymen, that have got no certainty among you, should not object to your flock's calling in question what you tell them."

"I see," says Mr. Townsend, "you think that, because I wish Dennis to take the Bible himself and see the proofs of everything I tell him, I can't be as sure of my doctrines as Mr. Sheehy is of his."

"Just so," says Tim.

"Well," says Mr. Townsend, "suppose you went to Loughmanagh fair to buy a horse, and suppose there were two men that had each a horse to sell, and both said that he was sound, but that one of them would let you give his horse every fair trial, and get a veterinary opinion if you liked, and that the other man did not wish to let you look in his horse's mouth or examine him in any way at all, which do you think would be the man that really believed his horse was sound? Or suppose that you were selling beasts there, and that you were offered gold in payment for them, which would you think best of, a man who said his sovereigns were good, and you should take them on his word, or of a man who would let you ring them and weigh them, and make sure for yourself whether they were good or not? I suppose you would say, that if he was sure himself his gold was good, he would never let you examine it: but I would say, that the man that is really sure is the man that does not object to having all he says well tried and looked into. Take my advice, Mr. Donovan, read your Douay Bible well, and try to get your priest to give you his proofs out of it for what he teaches you; and if he objects to this I would not trust much to any man who would give you no better satisfaction than that he was so sure that he was right, that he scorned to give any proof of it."

"I am no Biblical," says Tim Donovan. "The Bible may be your rule of faith, but it isn't mine. It's out of the Fathers that the church learns many things that you Protestants haven't got in your Bible."

So when he talked of the Fathers, I said—"There's plenty of the Fathers in this paper at any rate; and that's, sir, why I thought you might not approve of it, because I know you are not much given to quoting them."

"I believe," says Mr. Townsend, "one reason why I don't quote them much is precisely the reason why the priests do, and that is, that I wish you to be able to judge yourself of the proofs of what I teach you, while there is nothing they dislike so much as that their people should ask them for proofs of what they tell them. When I prove a doctrine to you out of the Bible, I know that you can get a Bible for a shilling, and that you can find out for yourself, in five minutes, whether I am telling you right what's in the Scripture or not. But where would be the good of my quoting the Fathers to you, except I wanted, as some do, to stop your mouth with them? Why 'twould take you more than £100 to buy a set of the Fathers; and you should build a new wing to your house to put them in when you had bought them, and I doubt if your Tramp, though he is a good plough horse, could draw them home for you in one journey; and 'twould be twenty years before you had read them all, if you worked hard at them, and supposing you had learning enough. And might I not as well ask you to believe me on my own word at once, as send you away from the Bible to the Fathers, that I know you can't get at? I remember a story I read of a woman that was not very fond of telling the truth; but whenever she wanted to say anything that she did not think would be believed on her own word, she used to say Mrs. Harris told me that, or Mrs. Harris will swear to that; and the joke was, that nobody but herself knew who Mrs. Harris was: so nobody could get at her to find out whether it was true or not. Now, I think, when the priests send you to the Fathers, they have no more idea of your really going to consult them than this woman had of her friends going to consult Mrs. Harris, but it sounds better than giving one's own word for what one says."

"Well, sir," says I, "The CATHOLIC LAYMAN does

not agree with you, or they would not quote so much of them."

"I don't object to quoting the Fathers," says he; "for many that read that paper have a good deal of learning. But I will explain to you how that is. When I ask you to show me from Scripture that it is right to pray to the Blessed Virgin, the priests will say, 'We own there is not much about it in Scripture, but we'll prove it to you from the Fathers.' Well, then, I confess I would not be for going any further. I would say, if God meant us to do it, he would have told us in his own Word; and when you can find no warrant in that for your doctrines, I don't care where else you get proofs for them. However, the CATHOLIC LAYMAN meets the priests on their own ground, and I think he shows that they have not their own way there as much as they would like you to suppose; and that, though the priests make use of the Fathers, to throw dust in the eyes of people who ask them troublesome questions out of the Bible, yet the early Fathers say nearly as little as the Bible itself about the doctrines peculiar to Roman Catholics, and they would be nearly as much puzzled to prove them out of the Fathers of the first three centuries as out of Scripture."

"But why do you say the first three centuries?" says Tim Donovan, "why might not any of the Fathers do?"

"Because," says Mr. Townsend, "it is not enough for us to know that St. Bernard, suppose, held such and such a doctrine; what we want to know is, whether he got it by tradition from the apostles. Now, the farther we go from the apostles the harder it is to make out a proof of tradition; and if there be any doctrine which neither the apostles themselves mention in their writings, nor any other Christian writer for three hundred years, I think it is hard to believe any one afterwards who tells us that the belief of such doctrine is necessary to our salvation."

"Well, sir," says Tim Donovan, "I think that those who lived so long ago as the fifth and sixth century ought to have known exactly what the apostles believed."

"The fifth century may be a long way from us," said Mr. Townsend, "but it does not follow that it was near the apostles. I dare say Brian Kennedy remembers that, some years ago, when my sister was going out to New York, he wanted her to take money and messages to his brother that lives in New Orleans."

"You ought not to bring up that old story against me, sir," says Brian. "We know more about America now than we did then. I remember we thought then that two people that went to America would be as sure, of meeting each other as if they went to Loughmanagh fair; but now I know that it's a big place, and that New York and New Orleans are hundreds of miles from each other."

"Well," says Mr. Townsend, "it's much the same with the Fathers. People are apt to think, because Pope Gregory the Great and St. Paul both lived more than a thousand years ago, that their being both a long way from us makes them near each other. They forget the five or six hundred years that lie between them; or, perhaps, they don't think what a length of time three or four hundred years is, and how little we know ourselves, by tradition, what happened three or four hundred years ago."

"So now, Dennis," says he, "I have no objection to your reading, if you like, what the CATHOLIC LAYMAN tells you of the fathers, if you'll only remember this, that on that ground Protestants have every thing to gain and nothing to lose. If there was one orthodox father in the fourth century who did not believe in Purgatory, this would be conclusive proof that it was not the doctrine of the Church in his time, and that, therefore, it had not been handed down by tradition from the Apostles. But if Roman Catholic writers could produce one such writer who did believe in Purgatory, they would have no cause to triumph, as they would be apt to do. They must first show that this was not merely that writer's private opinion, but that it was the belief of the generality of Christians of his day. And then they must show that it was the same in the century before that; and then, again, in the century before that, and so on; and if they break down in any of these proofs their whole doctrine falls to the ground. No tradition could get to the fourth century without passing through the three before it; that's why, if the CATHOLIC LAYMAN could show that the priests had not the fathers of the first three centuries on their side, we might be saved the trouble of looking into those that were after."

"One story is good till another is told," says Tim Donovan, "and I only wish that one of the priests that has learning would think it worth his while to answer some of these articles you are speaking of, for, I am sure, if one of them liked, he could prove that you are all wrong, as easy as anything."

"I am very sure," says Mr. Townsend "the conductors of the CATHOLIC LAYMAN would be willing to print anything the priests have to say for themselves; but if you wish to know what that is, you can very soon find out, for there's Mr. Sheehy turned round the corner at the foot of the hill, and when he comes up we can ask him."

"Is it Father Pat coming," says Brian Kennedy, "I would not for five pounds he caught us talking about the Fathers with the parson." So out he flies through the back door and Tim Donovan after him, and so down through the oat field, and they were gone before you could say peas; and, sir, I am afraid I have made too long a letter about nothing, but if you think this worth printing, may be I'd write to you another time. And so no more at present from your humble servant to command,

DENNIS GASTEEEN.

#### FARM OPERATIONS FOR JUNE.

(From the Irish Farmers' Gazette.)

**The Turnip Crops.**—Finish the sowing of Swedes as early as possible in the month; if this cannot be accomplished by the 15th at farthest, it will be much better to substitute Dale's hybrid, to be followed by the purple-topped Aberdeen, the sowing of which may be continued till the end of the month; but the earlier in the month these valuable varieties are sown the better. The white globe or red Norfolk may be sown from about the 20th of this month till the middle of the next; but as it is hazardous to put off sowing till the last moment, the earlier these important operations are concluded the better.

**Swede Turnips and Mangel-wurzel**, if sown early, should now be so far advanced as to require hoeing out and singling to the proper distance. This is an operation that requires much judgment in regulating. In good, deep, loamy soil, and warm, well-sheltered aspects, they should be hoed and singled out to stand from 15 to 18 inches apart in the drills; if left closer, the plants stand a chance of being drawn up too much to foliage, at the expense of the bulbs; but in good soils which are much exposed, or lie at greater elevations, or medium soils, from 12 to 15 inches apart will be the proper distances, where blanks occur they should be filled up by transplanting, to which both Swedes and mangels are admirably suited, and, when properly executed, produce as good crops as those from sowing. The best size or age at which to transplant is when the root is about as thick as a man's thumb, though we have seen fine crops raised from plants with roots as large as a hen's egg, and of orange globe of the size of a goose egg. The plants for this purpose should be taken carefully up, trimmed of all leaves, but a few in the centre, and the roots dipped in a puddle, composed of fine, rich earth and soft water. The place to be planted should be freshly turned up with a fork or spade, and the plants carefully dibbled in, so as that the roots be not doubled up. Cloudy, dropping weather is best for this purpose, but it will succeed well, even though the weather be dry, when carefully conducted.

**Carrots and Parsnips** will now require hoeing and thinning; eight to nine inches apart will be about the proper distance to leave them, and the hand-hoe should be kept busy amongst them, to keep down weeds, till the plants are strong enough to admit the horse-hoe and grubbers, which are necessary to pulverise and keep the soil loose and friable between the rows.

**Beans and Peas** should be hoed between, and earthed up, when cultivated in rows or drills; in broadcast cultivation careful hand-weeding must be resorted to when necessary.

**Clover and Grass Seeds**, if not sown immediately after the corn crops, no time should now be lost in doing so, as when the corn is shooting up into the culm, or seed stem, it will be destructive to use the harrow or roller, to cover the small seeds.

**Flat Dutch Cabbages**, for main crops should now be planted in rows, 2½ to 3 feet apart, and from 18 inches to two feet, plant from plant.

**Rape**, intended for transplanting after early potatoes, spring vetches, or after the corn is removed, should be sown not later than the 20th; or, rather, there should be two sowings made, the first about the beginning of the month, and the second by the 20th; the land should be clean, well cultivated, and manured, and the surface fine. Mark it out in four-foot beds, with narrow paths between, sow the seed thinly, cover with an inch of fine mould; they will be fine strong plants to put out from August till the middle of October, according to requirements. The hundred-headed cabbage, a very valuable variety, may be treated in the same way.

**Winter Vetches**, &c., will now be nearly consumed, and as the breadths get cleared off, prepare for and sow such varieties of turnips as are most suitable to the time and season.

**Potatoes** will now require careful hoeing and weeding; if in drills, a little earth should be drawn up to the stems as they advance; if in beds, they should have a little fresh earth raised from the furrows, and spread over the beds just as or before they shoot above the surface.

**Buck Wheat** may now be sown on exhausted light uplands, to be ploughed in as a manuring crop, after the land has been well and deeply ploughed, or digged, and cleaned. When in flower, the crop should be rolled with a heavy roller, and then ploughed in, as a preparation for autumn sown wheat, or laying down land to grass is an excellent mode when manure is scarce. Buck wheat may now also be sown for the production of seed.

**Soiling Crops**—such as vetches, rye-grass and clover, &c.—should henceforth be abundant and in their prime, for house-feeding.